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Spiritual Healing and its Travesties.

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Spiritual Healing and its Travesties.*

THE Christian has in his mind certain intuitions which are absent from or undeveloped in the minds of others. Amongst such intuitions we place the certainty that in the full revelation of the Christ, and in that alone, all the powers which belong to human nature in its most complete development will come to flower and fruit.

It is not the specific function of the Christian Church to undertake the researches into nature which result in the discovery or rediscovery of the natural forces; but, when they have come to light, it is her function to bring them into their true relationship to Christian life, practice, and thought.

The Church is sometimes blamed because she is shy of new discoveries. It is alleged against her that she begins by considering such discoveries as atheistic, but finally claims them as part of her inheritance. We may state the same idea from a more favourable point of view by saying that the life in Christ which she ministers is too precious to be imperilled by accepting new discoveries as facts of human nature till they have passed the stage of mere empiricism and emerged as scientific truth. When that further stage has been reached, she finds that the Christian intuition has already been at work in those of her Faith who possess the inquiring scientific mind, and has through them brought the newly-discovered truth near to the general Christian consciousness. Even then the natural and right conservatism of the Church is slow to

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* *Body and Soul: An inquiry into the effects of religion upon health, with a description of Christian works of healing from the New Testament to the present day.* By Percy Dearmer, M.A. Crown 8vo. 405 pp. Cloth gilt. 6*s.* net. 1909. (London: Sir Isaac Pitman & Sons.)

Christian Science: The Faith and its Founder. By Lyman P. Powell. Crown 8vo. 261 pp. Cloth, 5*s.* net. 1908. (G. P. Putnam's Sons, New York and London.)

The Truth and Error of Christian Science. By M. Carta Sturge. Crown 8vo. 185 pp. 2*s.* 6*d.* net. 1908. (London: John Murray.)

The Faith and Works of Christian Science. By the writer of *Confessio Medici.* Crown 8vo. 242 pp. 3*s.* 6*d.* net. 1909. (Macmillan & Co.)

Religion and Medicine: The Moral Control of Nervous Disorders. By Elwood Worcester, D.D., Ph.D.; Samuel McComb, M.A. (Oxon.), D.D. (Glasgow), Emmanuel Church, Boston; and Isador H. Coriat, M.D. With a Preface by Somerset E. Pennefather, M.A., D.D., Vicar of Kensington and Prebendary of S. Paul's. Crown 8vo. 427 pp. 6*s.* 1908. (London: Kegan Paul.)

define the relation of the new discovery to the body of the Faith which she holds. She is bound to avoid the serious risk of committing herself hastily to plausible theories which may prove to be without sure foundation. When, however, the main principles underlying the new discoveries have entered into the region of well-authenticated scientific fact the Church is obliged to consider their relation to her faith and practice. No assured truth can be alien to her life. Being true, it must be within her province; for all truth is summed up in the revelation of the Christ. If Christ is the Archetype of all creation, and if all creation finds its consummation in Him, there is no natural truth which the Church of Christ is not bound to take possession of, while she gives all due honour to those to whom she owes the discovery of the new or the resurrection of the old truth.

When a truth is taken up into the Christian consciousness, it comes under the influence of the power from God which we call grace, through the prayer and Sacramental life of those who hold it. It is true that under the searchlight of the Christian revelation some of the deductions previously made from the discovered truth are found to be unsound, and have to be discarded; but that which remains goes to enrich our faith in the fulness of Christ and to enlarge our conception of its possibilities.

Such has been the story of the modern discovery or rediscovery of the far-reaching influence of mind in relation to bodily healing. Psychological research has, all unknowing, placed an egg in the Church's nest; and the Church has, somewhat to her own surprise, found that the fledgeling hatched from the egg is, after all, one of her own brood. Her feeling of surprise was the result of her own neglect to remember and guard all her offspring. It should have remained a commonplace to her faith that her Lord left in His Church the power of healing. Had she kept up the use of this power she would have welcomed the new discovery as light thrown upon her faith in Christ, showing natural forces at work in co-operation with the grace of Christ. As it was, she had let her Sacrament of healing fall into abeyance through lack of faith, or had relegated it to the last moments of life, and minimized its possibilities in the matter of bodily healing; she had also overlooked the fact that Gifts of Healing had been seen here and there constantly through the Christian age, where a clearly-defined faith in our Lord's present power and will to heal was found.

There are some who refuse to think of natural forces as

entering into the consideration of the healing power of Christ in His Church. Yet our Lord is always using natural things in His work. We cannot refuse to believe that natural forces may co-operate with grace, or that grace may raise them into a region of higher power. In the Church's sphere natural suggestion as a force that makes for healing may exist as strongly as anywhere, and may exist in its most pure and truthful form; but, when found in that sphere, it works with and in subordination to the power of grace. We define grace as the life of God flowing into man through the Body of Christ, raising and intensifying all the forces, known and unknown, which exist in human nature. It is this fact of grace given from above, familiar to us in the Church's Sacraments, which differentiates Spiritual healing in the highest sense from all that fails to claim the power of this unique force.

We owe a debt of gratitude to Mr. Dearmer for his exposition of the Church's function in relation to bodily healing. There are some who impoverish and starve the healing force in nature by ignoring its intimate connection with the Christian Faith. There are others who, while feeling the necessity of this connection, have rejected the assured historic Faith and built up a travesty of it to support their claim to heal. There are Christians who exaggerate the importance of bodily healing in its relation to the faith in Christ. Mr. Dearmer steers clear of these inadequately balanced views, and puts before us a sane idea of what we may expect the power of our Lord's perfected humanity to work in His people. He is a strong believer in the force of suggestion, and finds it no irreverence to see it in the works of our Lord and His Church. He finds the grace of Christ working in harmony with this natural force and raising it to its own higher plane. He examines the means of healing manifested in the Church through the Christian age. He has words of sense and wisdom to say as to the inner significance of the spirit of health-seeking which is so prevalent at the present day. He gives detailed instances of healing by Saints and worthies of the Church from the seventh century onwards. Lastly he gives forms of service for administering the Unction of the sick and for the laying-on of hands of one who has a gift of healing.

It is in vain, however, that we look in the book for an appreciation of works of power wrought through the Gift of healing in the power of the Christian Faith at the present day. We hope that in any further edition the author may make the attempt to estimate the position of these works

in relation to the Church's tradition of healing. We think it likely that they may, if they continue to be worked in Christ, prove worthy to be set side by side with the works of healing which the author adduces as the results of the grace of Christ working in His Church in the past.

The practice and teaching of the Church in respect to Spiritual healing are very different from the Faith and works of "Christian Science." The books on Christian Science named above show this difference very clearly.

The general ideas which we carry away from these books in regard to Christian Science are as follows:—(1) The Christian Science Church exists for the practice of mental healing, and for this alone. Healing is not to its votaries, as it is to the Christian Church, a subsidiary result of their religion—it is their religion itself. (2) The power of healing, which they have shown, belongs, not to the kingdom of grace, but to the natural kingdom. It is the exercise of the power which we call suggestion. (3) Round this power Christian Science has built up a religion and a philosophy. The religion is not Christianity; it is a blasphemous travesty of the Christian Faith. The philosophy is crude and unintelligent. (4) Its claim to be a revelation from God to Mrs. Eddy is based upon falsehood. (5) It has, however, had the effect of making many people believe in the existence and importance of spiritual forces, though the personality of God is not taught.

The book by Mr. Lyman Powell, Rector of S. John's Church, Northampton, Massachussetts, is the fruit of a very thorough and painstaking investigation of the subject, as is shown by the table of bibliography at the beginning. The author finds many virtues in Christian Scientists, but he counts these virtues as the product of historic Christianity, not of Christian Science itself. Arrogating to itself the name of "Christian," it has profited by ideas which its own religious system could never have begotten. He sees in it "defects which in time will either relegate it to the limbo of exploded heresies or which, should it possibly become the universal faith—a manifest improbability—will take from the world all that humanity has learned in ages past, will write falsehood across the brows of philosophy, science, and religion, and will give us, in the place of what we have, the inheritance of the ages, some sort of anarchy."

Miss Sturge's book is "the outcome of a genuine and sympathetic effort to understand and appreciate the system of Christian Science, made through the course of many years." She accounts for the strength of Christian Science by the fact

that it calls out, by some means, a latent vitality residing in the subconsciousness of the patient. This strength is shared by various, often mutually opposed, schools of thought. With greater patience and sympathy than most of us would be able to give, Miss Sturge closely examines the glaring contradictions of the doubtful metaphysics which Mrs. Eddy has built up; but she finds such "absurd contradictions in Christian Science doctrine, as a religion, that she does not consider it necessary to examine it seriously from a Christian point of view." Finally, she would rescue from the deadening grasp of this false philosophy and religion the substratum of truth round which it has been built. The underlying truth is that spirit is supreme over bodily life. To enforce this, Christian Science is ever asserting that no outward thing is real. This is forcible, but it is not true. She would substitute for this doctrine the transforming power of the spiritual in its action on the physical, as taught by Christianity. "The Church believes in a great spiritual dynamic in the power, in the living personality, of Jesus Christ, which can transfigure our lives, and which can counteract and overcome the limitations of the material plane, as acting from a deeper law than the physical laws of nature, in such a manner as to neutralize the evil in it and make it possible for the physical to be subject to the spiritual, and a help instead of a hindrance in the realization and manifestation of the Divine." We should take hold of this truth, which breathes through the whole teaching of Christianity, and "carry it out with the sane balance of the Church in unison with its powerful means of grace."

On the title-page of the book by the author of *Confessio Medici* we find a significant quotation: "Then the devil taketh Him up into the holy city, and setteth Him on a pinnacle of the temple, and saith unto Him, If Thou be the Son of God, cast Thyself down." This is indeed suggestive. There comes before our mind the temptation of our Lord to gain men for His kingdom by methods inconsistent with the immutable laws of that kingdom, to give way to the human craving for the exciting and the marvellous as a means of propagating saving truth. It suggests that there is a region of lying wonders, eminently attractive to the unquiet spirit of the present day, which is mistaken for a manifestation of spiritual things within the kingdom, but which is found to be a poisoned spring, draughts of which are sure to pervert the mind from the truth as it is in Christ. Simple souls accept the claim of Christian Science to be Christian—which it is

not; they consider its works to be a fruit of Christianity—which they are not. It does seem that the motive power behind the accredited teaching of Christian Science is Satan transformed into an angel of light. It is the carelessness of the Church in neglecting one side of the revelation of Christ that has left him a truth which is really part of the Church's own inheritance.

The author bears out our contention that Christian Science religion is a travesty of Christianity by what he tells us of the Services of that religion. The Lord's Prayer finds a place in the Service only as glossed, sentence by sentence, with Mrs. Eddy's interpretation of it. After each sentence Mrs. Eddy's interpretation of it is read out. The hearers are dragged down from the boundless meaning of the perfect prayer and the interpretation of it by the Spirit in their own living experience, and compelled to accept Mrs. Eddy's view as to its meaning, and that a very narrow one, coloured by one idea taken out of its due proportion and made to be the whole of the Christian Faith. Take as instance the petition, "Lead us not into temptation, but deliver us from evil." This becomes in its gloss, "And love leadeth us not into temptation, but delivereth us from sin, disease, and death." The prayer to God is turned into a declaration of human sufficiency, and, since Mrs. Eddy does not believe that sin, disease, and death have any real existence, it is hard to see what further meaning it has. In the same way the reading of passages from the Bible is interlarded with passages from Mrs. Eddy's textbook, *Science and Health*, read alternately with it. It is noteworthy that the latter is always read by the chief reader. There is no sermon or address, in which it might be possible to interpolate into the service anything but the writings of Mrs. Eddy, based on the supposition of her divine inspiration. It seems to us that this treatment of the Bible is like trying to force the Severn to flow through a narrow funnel, and pretending that the little stream which trickles out is the whole of that mighty river. It is well also to remember that, not believing in the personality of God, Mrs. Eddy does not believe in Prayer in the Christian sense.

That Mrs. Eddy claims a place at least on an equality with our Lord there seems no doubt. She says, "No person can take the place of the author of *Science and Health*, the discoverer and founder of Christian Science. Each individual must fill his own niche in time and eternity. The second appearance of Jesus is unquestionably the spiritual advent of the advancing idea of God as in Christian Science."

Mrs. Eddy divides the personality of Jesus Christ into a mere man called Jesus, who was not always wise, and never had as high a revelation as Mrs. Eddy's, and a mere idea called Christ, who reappears to-day in Christian Science and in no other faith. She calls her book, and not the Bible, God's book. She, once at any rate, claims divine origin for herself.

The story of the genesis of the Christian Science movement with the falsehoods appertaining to it seems clear. Dr. Quimby exercised the power of healing through suggestion. Mrs. Eddy was healed through him, and became his ardent pupil. Having herself a like remarkable power of suggestion, she established herself as a new centre of a school of healing, and found it convenient to repudiate her teacher and to announce that on a certain day Christian Science was given to her as a revelation from God. She supported her practice by the theory that there is no such thing as disease, as a strong means of suggestion for healing. The theory grew into a denial of the reality of matter, on which was based a kind of organized philosophy, of which it has been pithily said, "From Mrs. Eddy's book there arises a faint odour, as of Plato gone bad." But a philosophy, however plausible, cannot give the coherence which she desired, and which is the essential of a Church. Nothing which is not personal can give that. Hence the blasphemous parody by which she would herself occupy in her own religion the place occupied by our Lord in His. In thus stating the matter, we do not mean to imply that a deliberate parody or blasphemy was intended, but that the effect of her choosing out of Christianity that which suited her purpose, and explaining away whatever did not suit that purpose, is the production of a religion which is a blasphemous parody of the Christian Faith.

We regret that the author of *The Faith and Works of Christian Science* has mentioned without sympathetic study the work of Mr. Hickson in spiritual healing. We believe it to be done in the simple faith in Christ, and to have been an instrument which our Lord has used to convey healing to all kinds of diseases, and to strengthen the souls of many even when the disease has not been cured. There are several Doctors in touch with the work, who would give a much higher impression of it than that given in the few paragraphs which come in as an *obiter dictum* in the present work.*

* Since this was written, Mr. Paget has, at the Church Congress, made a bitter and unworthy attack against the Society of Emmanuel, which he completely misrepresents.

We have taken for granted in our inquiry that the conscious mind has power to influence the body for healing. Mr. Dearmer ably sums up the scientific psychology, which is the prevalent explanation of the existence of this well-known influence.

The power is a part of the apparatus of our human nature which may be used most legitimately for healing. It forms, or ought to form, part of the regular apparatus of the modern physician. He knows the vast range of its bearing on the mind, and through the mind on the body, of his patients. It is used by many others, wisely or unwisely, without any particular guidance, as a force which they find to be effective in taking away ailments from themselves and others. We have seen it as the basis of Christian Science healing. We find it no disparagement of the work of any most Christian Healer to believe that it enters largely into his work. In healing by grace through prayer and Sacraments, where, in general, the Minister of the Church has no special gift of healing, we still find the presence of suggestion in a strong form, co-operating with the work of grace. We need not refuse to accept Mr. Dearmer's summary of our Lord's method of healing in His earthly Ministry as Word, Touch, Telepathy, and Suggestion; we see His Divine Nature working through these earthly means.

All the modern agencies for healing on this line claim, and claim rightly, results of healing by such means. We believe that there are great differences in range and effect, and also a very important spiritual difference in the results thus obtained, as we believe that God wills that nature should be reinforced by grace, and that grace has possibilities to which unassisted nature cannot attain; but for our present purpose it is enough to say that bodily healing does result from the use of suggestion in all these various environments. None of them attain to the clear-cut energy and effect of our Lord's healing in the Holy Land. The highest forms of the Doctor's skill, when used in the atmosphere and power of grace, may be thought by some to come nearest to it; others will hold that the nearest approach is to be found in the effects of Sacraments and prayer without the Doctor's art; others will hold most by the work of Spiritual healers in the highest form. Bodily healing of different values has been given through them all. No doubt in a few years we shall know more about the range, permanence, and general effect of the different kinds of healing.

The author of *The Faith and Works of Christian Science* has

a very strong criticism of 200 consecutive testimonies of cures taken from the weekly journal of the Society. He makes a very strong point when he speaks of the refusal of Christian Science to admit any diagnosis of the cases brought to her for cure. This in itself renders a great part of the testimony valueless. "She never examines anybody, but gives absent treatment to cases that she has never seen. The Doctor uses his eyes, his nose, his ears, his hands; she is purposely blind, deaf, inactive: she does nothing, nor attempts anything. Therefore her blunders are such as the idlest, youngest, and stupidest medical student would not commit; for she never reads a book, enters a museum, uses a stethoscope, takes a temperature, or looks down a microscope."

May we here urge that all Faith-healers should be eager to avail themselves of the God-given skill of the Doctors in the diagnosis of cases and in examination of the results of the healing power. No needless publicity need be involved or names mentioned; but if clear evidence as to the results of the healing power are to be obtained, we cannot be content to rely upon the uninstructed testimony of those who have no scientific knowledge.

It remains to notice the last book on our list, *Religion and Medicine*, by an American Clergyman, Dr. McComb, of Emmanuel Church, Boston, and two American Doctors. Far the larger part of this book consists of a detailed psychological treatise on suggestion and auto-suggestion in their bearing upon nervous disorders. If considered from the point of view which we have taken above, it seems to start from the wrong end. The general impression left on the mind is likely to be that the Christian Faith is a powerful handmaid of the science of Therapeutics. We hold the view that this kind of Therapeutic is a subordinate manifestation of the Faith in Christ. We have no means of knowing how far this want of due proportion affects the large and constant practice of healing nervous disorders which centres round the Emmanuel Church. So far as the book is concerned, *Medicine and Religion* would be a more appropriate title than that actually given. In it we are flooded with modern discoveries on the relation of mind to the nervous organization of the body, which have not yet attained a position of certainty, while the idea of prayer and faith in Christ is made to fit in with them. The doctrine of faith and prayer seems to be hedged in a way which is too narrow for the revelation of their power as shown in the Gospel and the Church. A well-known feature of the "Emmanuel Movement" in America is that it professedly

abstains from the attempt to deal with any of the diseases which are commonly spoken of as organic. Thus a *modus vivendi* is established in the relation of Spiritual healing to the opinion of many Doctors, who limit the possibility of mind-cure within the area of functional nerve diseases. Yet the distinction between the functional and the organic seems to be a purely artificial one arising from the limitations of our present knowledge, and cannot rightly be made a scientific basis for the limits of Spiritual healing. Our Lord and His Apostles healed many diseases which cannot possibly have been merely neurotic. Spiritual healing in the Faith of Christ stands or falls with the records of the Gospel and the Acts.

We will now attempt a more general view of our subject. Walter Pater describes the period of which he is writing in *Marius the Epicurean*, about the latter part of the second century, as "an age of valetudinarians, in many instances of imaginary ones." Yet "below its various crazes concerning health and disease . . . lay a valuable, because partly practicable belief, that all the maladies of the soul might be reached through the subtle gateways of the body. *Salus*, salvation, for the Romans, had come to mean bodily sanity. The religion of the God of bodily health, *Salvator*, as they called Him absolutely, had a chance just then of becoming the one religion."

We can hardly fail to see in this a striking resemblance to the present age and also a marked difference. To show the resemblance we will quote the words of the author of *The Faith and Works of Christian Science* in speaking of the Christian Science cult in America: "Here is a very alarming picture of a nation obsessed by functional disorders. So much neurasthenia, such decadence of logic, such passion for signs and wonders, such extravagance of imagination, so much talk of stomach and bowels." In England our health-resorts show a number of people who wander about from place to place in search of health, and try every remedy except the remedy of good and wholesome work and religious exercises, which would take their attention off their supposed maladies. The present position seems worse than that described above, inasmuch as bodily health is now sought to a great extent as an object in itself and not as a means of reaching the maladies of the soul. Now it is even the case that many value the things of the soul only for their reaction on the condition of the body. There is danger that even the most sacred union of God with man through Christ should be by some deposed from its position as the sufficient aim and object of

human life to be a mere minister of bodily health and enjoyment.

We do not underrate the importance of bodily health; we believe that the perfect harmony of body, soul, and spirit, which bodily health should imply, is the will of God for His people; but we believe that it cannot be rightly attained except by those who put the spiritual union with Him in the first place in their lives. The message we would give to all who are searching for bodily health, apart from spiritual health, is, "Seek ye first the kingdom of God and His righteousness, and all these things shall be added to you." The message we would give in regard to bodily health to those who value above all things the spiritual union with God in Christ is, "Whatsoever ye ask in prayer, believing, ye shall receive."

We must not omit to point out the great danger of the exaggeration of the health-movement in the direction of the refusal to accept suffering as being permitted by God to take an important place in human life, and being the means by which much of man's highest possibility is brought out. "Anything to be comfortable, to be able to forget sin, disease, and death." "The less said or thought of them the better." This is the advice of Christian Science. "It displays an unwholesome terror and loathing of pain and of death." Needless to say that Christian Science is led to explain away the Passion. How could it be otherwise, if pain, disease, death, and the body itself do not really exist? Truly there has been amongst Christians what has been called "a sentimental revelling in pain": but is not pain a necessary condition of progress? Do we not know the person whose spiritual life has never come to conscious existence because of the absence of pain and anxiety in a worldly life of continual and uninterrupted prosperity? It has been well said, "A special unhappiness may be ascribed to the man who now feels himself happy, for it is just this which circumscribes his life and prevents it from reaching further depths." We need not enter into the difficult question of pain being a negation; but Christianity in its struggle for happiness has taken up this negation "into the heart of life, and thereby for the first time made life truly superior to it." Is not spiritual pain at any rate implied in the hunger and thirst after righteousness, which are one of the chief motive forces in true progress? Are we meant to be exempt from the pain in which the whole creation groans and travails in waiting for the redemption of the body?

Does such consideration hinder a Christian from coming to our Lord with whole-hearted petition for bodily healing? We think not. Disease, which keeps the body from its full purpose in Christ, is not identical with pain. Pain in connection with disease is rather a salutary warning and indication of the existence of disease. Our Lord has revealed Himself as the Healer, and has given many means of bodily healing. If we may seek Him as the Healer of our bodies, we ought to do so. It is for His glory that we seek in Him to attain perfect soundness of our whole nature. If He may be glorified in our sickness, may He not be glorified in our restoration to health? Whatever means of healing may be in accordance with God's work in nature and in grace, the art of the Physician and the Surgeon, the influence of sane suggestion, the exercise of power by those who have a gift of healing, the use of Sacramental grace with the intention of healing, whatever may be done in the faith of Christ, that we may use. Indeed we are bound to use it, rising up to conquer disease in Christ, as we have to rise up to conquer sin. Whatever is apart from Christ, springing from so-called "occult" forces —that we must avoid altogether.

We desire relief from disease, not primarily as a relief from pain, but as a removal of that which spoils the body made for God and hinders its vigorous active life for the glory of God. Our Lord Himself was wholly free from disease, but He took up pain as a part of His necessary work of love. Knowing His life, we can but feel that there is possibility in pain as an antidote to sin, because pain may be the expression of love. Pain is not good in itself; it is not a permanent feature of God's kingdom, but for this life it seems a word of God to us, closely interwoven with the word of love. The pain of sin is not found in its enjoyment, but in the true repentance which is the means by which love escapes from its dominion.

Our conclusion is that we should rise up to conquer in Christ sin and disease, which hinder the kingdom of God in ourselves and others, but that we must not shrink from taking part in the pain which the Son of Man bore for us, and which we find to be again and again a means of purification and love.

That sickness does not defile, as sin does, must also be borne in mind. Many a soul has conquered the disability which sickness imposes, and triumphed over it, while the sickness still remains acute and even lasts a whole lifetime. Sometimes the work of faith is such that hopeless invalids are

restored to work and activity, even when the bodily condition remains much the same.

It should be realized that the devotional preparation in the soul of the sick person is of greater importance and of greater effect towards healing in Christ than any outward means that he may feel called to use. This seems at any rate a legitimate deduction from our Lord's often-repeated word to those whom He healed, "Thy faith hath made thee whole." All true spiritual healers should use their gift, as far as may be, only for those who can use it in the spirit of faith. Whoever will may seek for healing on the mere physical level, the Christian will seek it only on the level of the life in Christ.

Our Lord in becoming Man entered on a life of natural limitations. The healing in Christ must be subject to certain natural limitations. Where to draw the line of such limitations who can decide? We may hope that faith in the individual Christian and in the Church will grow stronger and advance the line of such limitations, but limitations will always exist. There is no need to define them. There is need to take the attitude of faith and resistance to disease even in cases which medical science pronounces hopeless. We know of cases in which the faith of the patient has produced a power of recovery of which from a human point of view it would be absurd to think.

It seems fitting to end with a confession of faith in the matter of Spiritual healing. Our knowledge of the subject is very tentative; we wait for further and clearer light.

We believe that there has been a genuine discovery or rediscovery of what we may call by the neutral name of Mental healing, which has now taken the place of an ordinary means of restoration to bodily health.

We find this power effectual in the hands of Doctors, who influence their patients to suggest to themselves such things as make for health. Their trained knowledge enables them to do this with great effect. Some of them have more power of making effective suggestion than others.

Outside the Profession we find people who have a special gift of the influence over others which makes for healing. This gift is found both within and outside the Christian Church. The Ministers of the Church do not possess it as part of their ministerial grace, though there are Clergymen who do possess it.

The power may be used in various ways. We believe that its greatest effect is seen when it is used in the fulness of

the Faith in Christ. When so used it becomes a "gift of healing" of the kind which we find to have existed as a part of the Church's inheritance through the Christian age.

The Church has a ministry of healing, as distinguished from a mere natural gift of healing, by the laying-on of hands and Sacraments. It is the flowing forth of the grace of God in Christ upon those who live in Christ by faith. She holds that her grace for healing souls is more immediate and more vital than her grace for healing bodies.

Apart from any gift of healing or from the direct use of Sacramental ordinances for healing, the faithful find healing flowing out through Christ, when they come to Him with earnest prayer.

Since we believe that our Lord deliberately manifested Himself as the Healer of bodies, we hold that He still intends that grace should flow out for the healing of our bodies now through His glorified humanity, and that it is our bounden duty to claim it in time of sickness, and for the preservation of health at all times, by prayer.

We believe that a devotional preparation by faith and repentance and strong prayer is requisite for those who would come to our Lord for healing.

The true movement for the revival of Spiritual healing in the Church seems to be restoring to us an important aspect of our Lord's conquering work which had been wellnigh forgotten, to our great loss. We owe a debt of gratitude to those who have been instrumental in reminding us of this and forcing it upon our notice.

We feel the possibility of dangerous exaggeration of this aspect of the life in Christ. If it is pressed out of due proportion, it leads to an unbalanced and heretical point of view.

We believe that the desire for bodily health should always be subordinate to the desire and effort for spiritual health.

We hold that the Christian should be ready to suffer pain, when God so wills, and to use it as a means of love to God and man.

We believe that the effort to cure the disease, and so to stop the pain which is a symptom of it, and the hearty acceptance of such pain while we have it, are complementary and not contradictory in the Christian life. Willingness to bear the Cross does not militate against the desire to be free from whatever hinders the obtaining of perfect soundness in Christ.

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